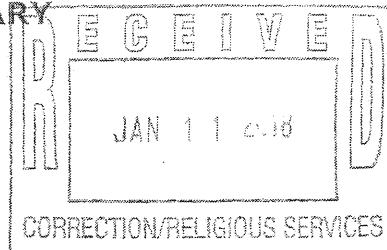


# Exhibit A

PURCHASE OF RELIGIOUS ITEMS  
NOT SOLD IN THE COMMISSARY



Date: 12/14/17

To: Rev. Dr. Williams, Director of Religious Services  
Connecticut Department of Correction  
24 Wolcott Hill Road  
Wethersfield, CT 06109

I request permission to purchase the following religious item (s) not sold in the commissary.

Please provide as much descriptive information as possible – size, color, fabric/material, photo from catalog, catalog number, etc.

Description of Item (s) (Fez) It is religious headwear for a Moorish Scientist. All Moors must wear them like a Muslim wears a Kaff or a Jewish person a Yarmulke. Afez should be burgundy.

Name of Vendor: Moorish Islamic Store.com

Address of Vendor: P.O. Box 161969

City: Atlanta State: GA Zip: 30321 Telephone: \_\_\_\_\_

Quantity	Name of Item	Cost
<u>2</u>	<u>Fez</u>	<u>Maybe 20.00</u>
_____	_____	_____
_____	_____	_____
_____	_____	_____

Thank you for considering this request.

My Name: Ali Anwar Richard

Inmate #: 243215

My Religion: Moor Scientist

Institution: Mardigan

\*Note: Religious jewelry cannot have a value exceeding \$50.00

I understand that items ordered without permission will be considered unauthorized and may be deemed contraband (A.D. 10.8, (Religious Services), paragraph 51. They will be disposed of according to the provisions of A.D. 6.10 (Inmate Property). I understand that if permission is given, the permission letter I receive will be valid for only sixty (60) days and may be used only for the specific item(s) listed. No substitutions are allowed.

# Exhibit B



STATE OF CONNECTICUT

DEPARTMENT OF CORRECTION

24 WOLCOTT HILL ROAD  
WETHERSFIELD, CONNECTICUT 06109

February 5, 2018

Ali Richard, #243215  
MacDougall-Walker C.I.  
1153 East Street South  
Suffield, CT 06080

Dear Mr. Richard:

I am writing in reference to your correspondence to Director of Religious Services Reverend Williams. Your request to purchase a fez was considered at the most recent meeting of the Religious Review Committee.

The Committee has denied your request due to safety and security concerns.

Sincerely,

A handwritten signature in dark ink, appearing to be "Karl G. Lewis".

Karl G. Lewis  
Director of Programs and Treatment

cc: Assistant Attorney General S. Strom  
Reverend C. Williams, Director of Religious Services  
Warden Mulligan, MacDougall-Walker CI  
Attorney N. K. O'Brasky  
Master File



# Exhibit C



# Inmate Request Form

## Connecticut Department of Correction

MAR 13 2018

CN 9601  
REV 1/31/09

CORRECTION/RELIGIOUS SERVICES 3

Inmate name: Al Richard

Facility/Unit: Macdougall

Housing unit: 4-1-18

Date: 2/15/18

Submitted to: Director of Religious Services

Request: I received a demand for my religious fee which is a requirement for a Moor Scientist Muslim. It is absolutely necessary, I will not stand for this utter discrimination and conspiracy against my rights or any deprivation thereof. This matter will be brought before federal courts if it is not remedied. Under United state code title 18 subsection 241 and 242 this amounts to criminal charges. As a Sovereign I secure all of my rights under ~~the~~ Connecticut General Statutes 42a-1-308. I will resort to utilizing all laws at my disposal including liens and criminal charges.

continue on back if necessary

continue on back if necessary

Previous action taken:

Secured party  
M. Richard

continue on back if necessary

Acted on by (print name):

Title:

Action taken and/or response:

**continue on back if necessary**

Staff signature:

Date:

# Exhibit D



STATE OF CONNECTICUT  
DEPARTMENT OF CORRECTION  
24 WOLCOTT HILL ROAD  
WETHERSFIELD, CONNECTICUT 06109

*Legal Affairs Unit*

April 10, 2018

Ali Richard #243215  
MacDougall-Walker Correctional Institution  
1153 East Street South  
Suffield, CT 06080

Dear Mr. Richard,

This letter is in response to your inmate request to Director Williams dated February 15, 2018. In that inmate request form, you reference the alleged denial of a religious fez, you declare yourself a "sovereign" and you threaten Director Williams with liens.

While you have every right to file a lawsuit if you believe your religious rights have been violated, I do not see any basis for you filing a lien against Director Williams. As I am sure you are aware, you do not have the right to file fraudulent liens against any individual. Filing a false record against real or personal property with the intent to defraud, deceive, injure or harass another is a Class D Felony (Conn. Gen. Stat. 53a-142a) and if you attempt to file or actually file such a false lien, we will request that you be prosecuted to the full extent of the law and subject to disciplinary reports for violation of the Code of Penal Discipline.

Please cease and desist from any further threats of filing a fraudulent lien against Director Williams or any other employee of the Department of Correction.

Sincerely,

*Director Anker*

Director Anker  
Legal Director  
Legal Affairs Unit  
Department of Correction

/cc: Director Williams

# Exhibit E



# Inmate Administrative Remedy Form

Connecticut Department of Correction

CN 9602  
REV 2/01/16

Facility/Unit: Macdougall

Date: 2/20/18

Inmate name: Ali Richard

Inmate number: 243215

## SECTION 1

### SELECT ADMINISTRATIVE REMEDY A, B or C BELOW.

Follow the instructions (for property claims, complete form CN 9609, Lost/Damaged Property Investigation Form and deposit in the 'Administrative Remedies' box).

A. ☒ I am filing a Grievance.

Prior to filing a grievance, you must attempt informal resolution. Attach a copy of CN 9601, Inmate Request Form with the staff member's response OR state in Section 4 the reason why the form is not attached. Grievances must be filed within 30 days of the occurrence or discovery of the cause of the grievance. > Refer to Section 2 below

B. ☐ I am requesting a Health Services Review:

☐ Diagnosis/Treatment

☐ All Other Health Care Issues

> Complete Section 4 >>>>

C. ☐ I am filing an Appeal of a (select one below):

Appeals must be filed within 15 days of notification of a decision.

☐ Disciplinary Action

> Complete Section 3 below

☐ Special Management Decision

☐ Classification Decision

☐ Media Review Committee Decision

☐ Furlough Decision

> Complete Section 4 >>>>

☐ Security Risk Group Designation

☐ ADA Decision

☐ Determination of Grievance Process Abuse

☐ Rejection of Outside Tapes/CDs

☐ Rejection of Correspondence

## SECTION 2

### OTHER REQUIREMENTS FOR USING THE INMATE ADMINISTRATIVE REMEDY PROCEDURE

Read and comply with the instructions below, then complete Section 4 (State the Problem) on the reverse side. >>>

- Only one request for an administrative remedy must be submitted on this form.
- The request for an administrative remedy and the action sought should be stated simply and coherently.
- The length of this request for an administrative remedy shall be restricted to the space available in Section 4 and one (1) additional 8 1/2 x 11 inch page.
- This request for an administrative remedy must be free of obscene or vulgar language or content.
- This request for an administrative remedy must be filed by the inmate who is personally affected by the subject of the request and shall not be filed by an inmate on behalf of another.
- A repetitive request for administrative remedy may not be filed by the same inmate when a final response has been provided and there has been no change in any circumstances that would affect the response; or when the initial request for an administrative remedy is still in process.

## SECTION 3

### DISCIPLINARY SECTION – Complete this Section for a Disciplinary Appeal ONLY

You may file a Disciplinary Appeal ONLY if you have pleaded not guilty and have been found guilty at a disciplinary hearing. If so, complete this section; then complete Section 4 (State the Problem) on the reverse side. >>>

Offense:

Report date:

Facility where hearing was conducted:

Date of hearing:

Did you have an advocate?

☐ yes ☐ no

If yes, name of advocate:

Did you identify witness(es) to the investigator?

☐ yes ☐ no

Did your witness(es) testify?

☐ yes ☐ no

Name(s) of any witness(es):

**CONFIDENTIAL**

(FOR OFFICIAL USE ONLY)

Inmate name:

Ali Richard

Inmate number:

243215

Housing:

H-1-18

## SECTION 4

## STATE THE PROBLEM AND REQUESTED RESOLUTION

Provide any factual information that is applicable, including any responses from staff. State the action that you think should be taken to resolve the problem. PLEASE PRINT.

I have received a rejection from the religious review committee for a religious headwear. I filled out a special religious request to order a Fez which is required religious headwear for all "Moorish Scientist Muslims" of which religious group I am a member. This is religious discrimination. The Fez poses no risk to safety and security as has been alleged in the review committee's response to my request. A Fez can be checked for contraband at anytime by any officer, just as the check prayer rugs, medicine bags (and Keffis and Yalmukes. I want to order my religious headwear. I absolutely will utilize all legal remedies at my disposal. Thank you. Ali Richard

wrote request to religious Director and received no response.

Inmate signature:

Ali Richard

Date:

2/26/18

For all remedies except health services, deposit this form in the Administrative Remedies box.

For a health services issue, deposit this form in the Health Services box.

## SECTION 5

## DECISION / OFFICIAL USE ONLY - DO NOT WRITE IN THE SPACE BELOW

Date Received:

3/1/18

IGP #:

137-18-284

T#:

Disposition:

DENIED

Date of Disposition:

3-16-18

Reason:

Your grievance is denied. The letter that you received from Reverend Williams on 2/5/2018 is appropriate. The Religious Review Committee has denied your request due to safety and security concerns.

☐ You have exhausted DOC's Administrative Remedies.☒ This matter may be appealed to:

Signature:

William Mully

Date:

3-16-18

# Exhibit F





# Inmate Grievance Appeal Form - Levels 2/3

## Connecticut Department of Correction

CN 9604  
REV 1/31/09

Inmate name: <u>Ali Richard</u>		Inmate number: <u>243215</u>	
Facility/Unit: <u>Maddams</u>		Housing unit: <u>H-1-18</u>	Date: <u>3/20/18</u>
IGP number: <u>137-18-284</u>		T number:	

Use this form to appeal a Level 1 decision. CN 9602, Inmate Administrative Remedy Form and any attachments must accompany this form; no review will be undertaken if they do not accompany this form. Your appeal must be filed within 5 days of the Level 1 response; deposit it in the "Administrative Remedies" box.

### Appeal of Level 1 Decision to Level 2

I am appealing the Level 1 decision because: Failed to state security concern and this is discriminatory and blatant bias. The 590 and Nation of Islam headwear called a crown is approved is similar to a fez, and they pose no security concerns. Please be fair and allow me to have my religious headwear.

Inmate signature: <u>Ali Richard</u>	Date: <u>3/20/18</u>
--------------------------------------	----------------------

### FOR OFFICIAL USE ONLY - LEVEL 2 REVIEW

Date received: <u>04/13/18</u>	Disposition: <u>Denied</u>	Date of disposition: <u>04/16/18</u>
--------------------------------	----------------------------	--------------------------------------

Reasons: You are appealing a level one grievance regarding religious items at M.W.C.I. The response given by Warden Mulligan was appropriate. As stated in previous responses, consideration was given to your request and it was determined that the item in question would jeopardize the safety of the facility and therefore cannot be allowed for purchase. Your level 2 appeal is denied.

Level 2 reviewer: [Signature]

- ☐ This grievance may be appealed within 5 days to Level 3.
- ☒ You have exhausted the Department's Administrative Remedies. Appeal to Level 3 will not be answered.

### Appeal of Level 2 Decision to Level 3

I am appealing the Level 2 decision because:

Inmate signature:	Date:
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Deposit your appeal in the "Administrative Remedies" box.

### FOR OFFICIAL USE ONLY - LEVEL 3 REVIEW

Date received:	Disposition:	Date of disposition:
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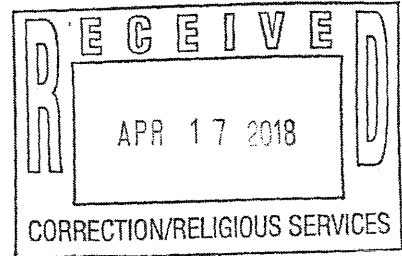
Reasons:

Level 3 reviewer:

# Exhibit G

PURCHASE OF RELIGIOUS ITEMS  
NOT SOLD IN THE COMMISSARY

Date: 4/14/2018



To: Rev. Dr. Williams, Director of Religious Services  
Connecticut Department of Correction  
24 Wolcott Hill Road  
Wethersfield, CT 06109

I request permission to purchase the following religious item (s) not sold in the commissary.

Please provide as much descriptive information as possible – size, color, fabric/material, photo from catalog, catalog number, etc.

Description of Item (s) Keffiyeh (Muslim prayer shawl) Color Black

Name of Vendor: Islamic Bookstore.com

Address of Vendor: 3840 Bonk St.

City: Baltimore State: MD Zip: 21224 Telephone: 410-675-0040

Quantity	Name of Item	Cost
<u>1</u>	<u>Keffiyeh</u>	<u>9.85</u>

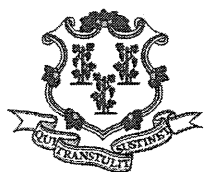
Thank you for considering this request.

My Name: Ali Richard Inmate #: 243215  
My Religion: Islamism (Islam)  
Institution: MacDougall

\*Note: Religious jewelry cannot have a value exceeding \$50.00

I understand that items ordered without permission will be considered unauthorized and may be deemed contraband (A.D. 10.8, (Religious Services), paragraph 5I. They will be disposed of according to the provisions of A.D. 6.10 (Inmate Property).  
I understand that if permission is given, the permission letter I receive will be valid for only sixty (60) days and may be used only for the specific item(s) listed. No substitutions are allowed.

# Exhibit H



STATE OF CONNECTICUT  
DEPARTMENT OF CORRECTION  
REVEREND DR. WILLIAMS  
DIRECTOR OF RELIGIOUS SERVICES  
24 Wolcott Hill Road  
Wethersfield, CT 06109



April 23, 2018

To Inmate: **RICHARD, ALI** NUM: 00243215  
Facility: **MCDGL/WLKR CI**

Date on your Inmate Form to Purchase Non-Commissary Religious Articles: **4/16/18**  
Date your inmate Purchase Request was Received: **4/17/18**

Item(s) Requested: **Black and White Prayer Shawl**

Item(s) Approved: ☒ Yes or No

If denied, reason for denial: **N/A**

If approved, authorized vendor: **Islamic Bookstore, 3840 Bank Street, Baltimore, MD 21224**

Approximate cost, plus shipping: **\$9.85 Plus Shipping**

You must purchase this item(s) with funds from your own inmate account. Third party purchases are not authorized. Per A.D. 10.8, paragraph 5I, inmates requesting to purchase religious articles not available through the Commissary must receive prior written permission of the Director of Programs and Treatment or designee. Items ordered without permission shall be considered unauthorized and may be deemed contraband.

You must order the item(s) authorized by this letter within 60 days from the date on the top of this letter. This permission is invalid after 60 days. This letter may be used only once.

Please be advised all items entering our institutions are subject to inspection for safety and security reasons. Permission to purchase an item does not automatically mean the item will be allowed. It is possible there might be a problem with an item that is not known based on the information available when this permission is granted. The DOC does not purchase a "sample" of all non-commissary religious items for which permission is requested. Inmates purchase such items with the understanding they will be inspected for safety and security reasons, and if rejected, will be handled according to the provisions of A.D. 6.10 (Inmate Property). Inmates will not be reimbursed for rejected items or shipping costs.

**This item MUST be listed on your property matrix.**

Sincerely,

*Rev. Williams*

Reverend Dr. Williams

CC: Director Lewis, Warden, Facility Chaplain, Mail Room, Property Officer, File

# Exhibit I

RTRA

CONNECTICUT DEPARTMENT OF CORRECTION  
RELIGIOUS AFFILIATION UPDATE

DATE: 04/13/2018

NAME: RICHARD,ALI

NUM: 00243215

LOCATION: MCDGL/WLKR CI

RACE: BLACK

SEX: MALE

HAIR COLOR: BLACK

EYES: HAZEL

HEIGHT: 5 FT 07 IN

WEIGHT: 133 LBS

DATE OF BIRTH: 07/07/1979

HOUSING LOCATION: H -18

RELIGIOUS AFFILIATION: 47 MUSLIM

AFFILIATION START DATE: 03 / 14 / 2018

\* ENTER TO UPDATE \* PF3 OR CLEAR TO EXIT

# Exhibit J





STATE OF CONNECTICUT  
DEPARTMENT OF CORRECTION  
PROGRAMS & TREATMENT DIVISION  
24 WOLCOTT HILL ROAD  
WETHERSFIELD, CT 06109

William Murphy  
Acting Director of Programs & Treatment

Office: 860-692-7493  
Fax: 860-692-7495

February 26, 2019

Ali Richard, #243215  
MacDougall-Walker C.I.  
1153 East Street South  
Suffield, CT 06080

Dear Mr. Richard:

This letter is to advise you of a change in Department of Correction policy regarding religious headwear. You now will be permitted to purchase a fez. The fez must be a neutral color, such as white or black.

This letter does not serve as authorization of your purchase. In order to obtain authorization to purchase the neutral-colored fez, you must complete another "Purchase of Religious Items Not Sold In The Commissary" form and send it to the Director of Religious Services. After receipt of this form, the Director will send you the required written permission to purchase the fez.

Sincerely,

A handwritten signature in cursive script, appearing to read "Will Murphy".

William Murphy  
Acting Director of Programs and Treatment

cc: Director of Religious Services Reverend Williams  
Warden Mulligan, MacDougall-Walker CI  
Attorney N. K. O'Brasky  
Master File

# Exhibit K



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# Program Statement

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OPI: CPD/RSB  
NUMBER: P5360.09  
DATE: 12/31/2004  
SUBJECT: Religious Beliefs and  
Practices

1. **[PURPOSE AND SCOPE §548.10.(a)** The Bureau of Prisons provides inmates of all faith groups with reasonable and equitable opportunities to pursue religious beliefs and practices, within the constraints of budgetary limitations and consistent with the security and orderly running of the institution and the Bureau of Prisons.]

2. **SUMMARY OF CHANGES**

- # The use and type of religious headwear and religious garments are delineated;
- # Due dates for the annual report have been changed;
- # Some of the implementing text has been moved under appropriate rules language sections;
- # The religious diet accommodation for the certified food component has been modified;
- # The credentials required for religious contracts and volunteers have been clarified. The required forms have been developed;
- # Any religious group whose doctrine, rituals or practices espouse domestic and/or foreign terrorism, or advocates any type of violence will not be authorized to meet;
- # Staff supervision requirements for inmate religious programs is delineated;
- # Language requirements used in religious programming is defined;
- # The unauthorized religious practices are expanded to include language or behaviors that could be reasonably construed as a threat to safety, security, or orderly running of the institution; and,
- # The Ceremonial Meal Equity Formula Threshold is modified.

3. **PROGRAM OBJECTIVES.** The expected results of this program are:

- a. Religious accommodations will be made for all religions authorized to meet in Bureau of Prisons facilities.

Ordinarily, the credentials required for conducting worship services will be ordination. In lieu of ordination credentials, adequate documentation of recognized religious and ministerial position in the faith community is required.

A qualified and credentialed non-citizen may be extended a religious services contract if permitted by the annual appropriations act and immigration law.

The prospective contractor must complete the Credentials of Religious Contractor form (BP-S778) prior to Bureau allocation of appropriated funds for a contract, whether for a one-time visit by Request for Purchase or multiple visits during the fiscal year, using the normal contracting procedures. It will become part of the official Contractor Security File.

Ordinarily, inmates of any faith tradition will have access to their faith group's official representatives while in a SHU or hospital unit. Usually this does not include hospitals that are outside the secure confines of the institution. Inmates in SHU will make a written request to the chaplain for a visit with their faith representatives, and requests will be accommodated consistent with the terms of the representative's contract and the security and orderly running of the institution.

Faith group representatives will always be escorted in a SHU. As an alternative to facilitate supervision, the approved SHU visit may occur in the Visiting Room during regularly scheduled visiting hours.

13. **[EQUITY §548.15. No one may disparage the religious beliefs of an inmate, nor coerce or harass an inmate to change religious affiliation. Attendance at all religious activities is voluntary and, unless otherwise specifically determined by the warden, open to all.]**

14. **[INMATE RELIGIOUS PROPERTY §548.16**

**a. Inmate religious property includes but is not limited to rosaries and prayer beads, oils, prayer rugs, phylacteries, medicine pouches, and religious medallions. Such items, which become part of an inmate's personal property, are subject to normal considerations of safety and security. If necessary, their religious significance shall be verified by the chaplain prior to the warden's approval.]**

Personal religious items may not be purchased with appropriated funds. All personal religious property will be purchased either from commissary stock or through an approved catalogue source using the Special Purpose Order process. No religious item may have a monetary value greater than \$100.

**[b. An inmate ordinarily shall be allowed to wear or use personal religious items during religious services, ceremonies, and meetings in the chapel, unless the warden determines that the wearing or use of such items would threaten institution security, safety, or good order. Upon request of the inmate, the warden may allow the wearing or use of certain religious items throughout the institution, consistent with considerations of security, safety, or good order.**

**The warden may request the chaplain to obtain direction from representatives of the inmate's faith group or other appropriate sources concerning the religious significance of the items.]**

Two types of headwear are identified, religious and ceremonial. Religious headwear is worn throughout the institution and ceremonial headwear may be worn only in the Chapel. If additional religious or ceremonial headwear not listed is requested, the procedures outlined in Section 10.b., Introduction of New and Unfamiliar Religious Components, are to be followed.

(1) **Religious Headwear.** A standard color and style generally eliminates the necessity for the religious headwear permit cards. The cards are discouraged because of the perceived connotation of religious discrimination and/or violations of religious freedom and privacy.

In order to achieve uniformity, inmates who have a SENTRY religious preference listed below are authorized to wear the following religious headwear throughout the institution including the SHU consistent with **[14b]** above:

Jewish	yarmulke	black or white
MST of A	kufi	black or white crochet cap
Muslim	kufi	black or white crochet cap
Nation of Islam	kufi	black or white crochet cap
Native American	headband	multi-colored

Rastafarian	crown	multi-colored (red, yellow, green threads running through a black cap)
Sikh	turban	white

Headwear worn throughout the institution may not contain graphics or writing. Crowns may not have a bill. Headbands can be worn only in a circle, covering the forehead but not the crown of the head. Inmates are authorized three items of religious headwear.

**Note:** MST of A refers to the Moorish Science Temple of America.

(2) **Ceremonial Headwear.** In addition, inmates who have a pertinent SENTRY religious preference may wear the following ceremonial headwear in the Chapel. These are not worn to and from the Chapel or in any other area of the institution:

MST of A	fez	red
Odinist/Ásatrú	hlath (hlath)	brown with one or more embroidered runes

The authorized hlath must contain embroidered runes. Plain headbands without runes are not authorized. Inmates are authorized one item of ceremonial headwear.

(3) **Religious Attire for Women.** Scarves and headwraps (hijabs) are appropriate for female inmates who have identified a religious SENTRY preference of Muslim, Jewish, Native American, Rastafarian, and those of the orthodox Christian tradition:

Jewish	scarf	black or off-white
MST of A	scarf	black or off-white
Muslim	hijab	black or off-white
Nation of Islam	scarf	black or off-white
Rastafarian	scarf	black or off-white
Orthodox Christian	scarf	black or off-white
Native American	headband	multi-colored

Inmates are authorized three scarves or headwraps.

Jumper dresses are always approved for women whose religion compels them to wear loose-fitting clothing for the sake of modesty. Institutions housing females should have a supply of jumper dresses available in the laundry.

# Exhibit L

# MOORISH SOVEREIGN CITIZENS

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The Moorish sovereign citizen movement is a collection of independent organizations and lone individuals that emerged in the early 1990s as an offshoot of the antigovernment [sovereign citizens movement](#), which believes that individual citizens hold sovereignty over, and are independent of, the authority of federal and state governments.



## EXTREMIST GROUP INFO:

**Date Founded:** 1990

**Ideology:** [Sovereign Citizens Movement](#)

Members of the Moorish sovereigns, called Moors, have come into conflict with federal and state authorities over their refusal to obey laws and government regulations. Recently, Moorish sovereign citizens have engaged in violent confrontations with law enforcement. They have also been known to retaliate against government authorities through financial means — a process called “paper terrorism.” Moorish sovereigns espouse an interpretation of sovereign doctrine that African Americans constitute an elite class within American society with special rights and privileges that convey on them a sovereign immunity placing them beyond federal and state authority.

## In its own words

“Your straw-man is a non-living, non-breathing fictitious corporate Entity that has the same name as you except in ALL CAPITAL LETTERS. It’s ultimately a trust that is brought into existence with your signature. Lawfully you are the executor, beneficiary, administrator and a stock holder of the UNITED STATES CORPORATION.”

–[Moorish American Resource School](#)

“Political thieves (usually descendants of European Colonists operating upon the American Continents) have, by outright criminality, taken unlawful leave and advantages of the usurped seats of government, and have polluted



the sanctity of their Official Oaths to uphold the Constitution and Treaties and are unlawfully violating the Natural People.”

–[Taj Tarik Bey](#)

“Everything that will be stated is based on De Jure Law (Common Law, Constitutional Law, Indigenous Rights, Human Rights) and NOT (“just”) admiralty / maritime (De Facto Legalities, such as statutes, codes, rules, regulations, ordinances, policies and etc... ANY colorable law (color of law) that contradicts the Constitution for the united [sic] States of America is NULL and VOID and has NO withstanding [sic].”

–[Dr. Alim El Bey](#)

“You are not to pay taxes to foreigners who are doing business within the borders of YOUR ancestral estate.”

–[Judah Son](#)

## Origins

The origins of the Moorish sovereign citizen movement are difficult to ascertain and often misunderstood. According to [law enforcement sources](#), Moorish sovereign citizens are closely affiliated with the [Moorish Science Temple of America](#) (MSTA) and trace their roots to the creation of the MSTA in 1913 and its founder, Noble Drew Ali (aka Timothy Drew). Some Moorish sovereigns are known to affiliate with the MSTA, but certainly not all MSTA chapters are linked to sovereign citizens. In fact, the MSTA issued a [statement](#) in July 2011 condemning sovereign citizen practices and denying any association with radical or subversive Moorish sovereign groups.

Further, according to [Mark Pitcavage](#), a leading expert in the sovereign citizen movement, “Moorish sovereign citizens emerged in the mid-1990s on the East Coast when some people began to merge sovereign citizen ideas with some of the beliefs of the Moorish Science Temple, a religious sect dating back to 1913.”

In his article “[The Washitaw Nation and Moorish Sovereign Citizens](#),” Pitcavage writes, “After the ‘Empress’ (e.g. Verdiacee Turner Goston) retired, the original Washitaw group fell apart, replaced with a variety of different groups and individuals taking up the ‘Washitaw Nation’ mantle... So today there is not just one ‘Washitaw Nation,’ but many, making it one of the most important wings of the Moorish sovereign citizen movement,” he says.

The Washitaw Nation appears to be the earliest sovereign citizen group that began merging Moorish identity and heritage with sovereign citizen concepts. In her book [Return of the Ancient Ones](#) published in 1993, [Verdiacee Turner Goston](#), “Empress of the Washitaw Nation,” asserts that Moors were among the earliest settlers to America and the rightful owners of all lands ceded to the United States in the Louisiana Purchase. [Clint D. Nelson Bey](#) writes in the book’s preface, “This book begs you to start asking questions and do your own personal research regarding your Moorish history and then allow your mind to connect the two.”

“You can’t fool a Washitaw as we, the original Muurs (Moors) of Dugdahmoundyah,” Goston writes on page 202. “We must realize who we are and what we are doing in this land and how we have been preserved for what special purpose.”

Goston later writes on page 203, “My people were here when the white man came to this *Afmuurican* [sic] continent. They were the Muurs...In later years called the Moors from the land of Tadmor (Palmara or Palmares).”

Other examples of Moorish sovereign citizen groups include the Free Moorish Nation, the United Mawshakh Nation of Nuurs, the Nuwaubian Nation of Moors and the Al Moroccan Empire. These groups primarily operated throughout the Southeastern, Northeastern and Midwestern United States.

In particular, the [Nuwaubian Nation of Moors](#) likely played a key role in spreading Moorish sovereign citizen ideology to other key American cities. In her book [The Nuwaubian Nation: Black Spirituality and State Control](#), Susan Palmer writes, “In mid-June, 1999, several Montana Freemen came to town (e.g. Eatonton, Georgia)... One

of them introduced himself to the Nuwaubians as a ‘common law judge.’ He moved into Tama Re to work with them.”

So, when the Nuwaubian group’s compound in Eatonton, Georgia, was [raided](#) by federal, state and local law enforcement officials on May 8, 2002, and essentially shut down, many Nuwaubian Nation members (who were now knowledgeable of sovereign citizen tradecraft) were displaced and fled to other areas of the country bringing with them Moorish sovereign ideology.

## Background

Moorish sovereign citizens espouse an antigovernment doctrine in which its members claim to be part of a sovereign nation. For some who identify themselves as “Moor,” “Moorish” or something similar, there is a belief that a 1787 treaty (fictitious) between the United States and Morocco grants them immunity from U.S. law. Others, such as the Washitaw Nation, may falsely claim to occupy United Nations Indigenous People’s Seat 215 — there is no such thing — and create their own birth certificates, passports, driver’s licenses and vehicle registrations.

Moorish sovereigns believe their status as members of a sovereign nation imparts immunity from federal, state and local authorities. They use this perceived immunity to justify refusing to pay taxes, buy auto insurance, register their vehicles and to defraud banks and other lending institutions. Many Moorish sovereigns also profit by selling bogus registration, licensing and insurance documents on websites promoting Moorish sovereign beliefs and doctrines. In several instances, this belief in immunity from legal authority has led some Moorish sovereigns to initiate violent confrontations with law enforcement.

Moorish sovereign citizens often display an emblem that consists of a scarlet red rectangular banner or flag with a five-pointed green star located just left of center. In Moorish legal filings, Moorish sovereign citizens refer to themselves with a series of Africanized names that incorporate the words “bey,” or “el,” or a combination of the two.

The Moorish sovereign citizen movement has no unified leadership. Most operate as individuals and get information about Moorish sovereignty online or from paid seminars taught by sovereign gurus. In contrast, Moorish sovereign citizen groups generally are small, consisting of a couple of dozen followers, many of whom are nominally led by one or two charismatic individuals who profit from the promotion of Moorish doctrines and the preparation and sale of bogus legal documents to those embracing their Moorish nationality or heritage.

There are no reliable figures available on the number of active Moorish sovereigns. A recent survey of [Moorish](#) sovereign-related [social media](#) sites consistently indicated about 3,000 to 4,000 [followers](#). Furthermore, an official website for submitting petitions to Congress featured a Moorish American [sovereignty petition](#) which had over 6,200 petitioners. Self-declared Moorish sovereigns have also been arrested in all regions of the country and many major cities within the United States.

Moorish sovereign citizens have loose ties to the MSTA which has caused confusion among the media and law enforcement who mistakenly link both groups together. Moorish sovereign citizens have also been known to affiliate with other [Black Nationalist](#) groups as well as with criminal organizations. Moors have participated in rallies, conferences, and other events with groups, such as the Bloods street gang, the [Latin Kings](#) street gang, the [New Black Panther Party](#), the [Nation of Islam](#) and [Black Hebrew Israelites](#), according to law enforcement sources. Areas of common interest between Black Nationalists and Moorish sovereigns include their African-American heritage, assertions of entitlement to certain geographical areas, targeting of police and other government officials, violent reaction to incidents of perceived police brutality and engaging in crimes of opportunity.

Since emerging in the early-1990s, Moorish sovereigns have no known involvement in paramilitary training activities. They do, however, conduct training seminars and videotaped classes that teach financial scams and frauds common to sovereign groups. Members also have been known to wear paramilitary style uniforms with



patches of the Moorish flag, and to operate vehicles modified to resemble police patrol cars (equipped with a police insignia on the door panels and light bar).

Moorish sovereigns sustain themselves by selling bogus legal documents, fraudulent auto insurance forms, fake license plates, counterfeit passports and various other documents. They also save money by practicing tax avoidance schemes or tax fraud. They have perpetrated large-scale financial fraud, including creating false money orders, fraudulent cashier's checks, and bogus financial instruments. In some cases, their fraudulent activity is part of a larger sovereign practice called the "redemption doctrine." It declares that Moors (like all sovereigns) can incorporate themselves, thereby allowing individuals to use themselves as personal assets worth tens of millions of dollars.

Moorish sovereigns have recently engaged in violent actions such as shootings, [bank robberies](#), [murders](#) and armed [confrontations](#) with law enforcement. A few Moorish sovereigns have also been reported to possess illegal firearms as well as fraudulent concealed weapons permits. Overall, Moorish sovereigns have not shown widespread interest in deploying explosive or incendiary devices. Even so, a small number of Moorish sovereigns have pursued more violent paths and participated in terrorist plots. In 1993, the only American-born suspect connected with the plot targeting New York City landmarks, [Clement Rodney Hampton-El](#) (including the successful bombing of the World Trade Center), espoused Moorish ideology. Also, some members of the [Liberty City Seven](#) terror cell in Miami, Florida, adhered to Moorish ideology.

Federal, state and local law enforcement have encountered Moorish sovereigns committing a wide range of minor or white collar criminal activity including [traffic violations](#), [house squatting](#), [tax fraud](#), [financial scams](#) and violations of government [regulations](#). Of further concern, Moorish sovereigns have recently engaged in violent retaliation against police, court officers and other civil authorities beyond the mere filing of false liens against them and other forms of harassment. Some Moorish sovereign citizens have also been known to target their own for financial scams and other criminal activity.

## Criminal Activity and Violence

Like most sovereign citizen groups, Moorish sovereign ideology breeds anti-government, anti-law enforcement sentiment through its radical ideology which can inspire members to intimidate, threaten, and harass government officials and law enforcement officers. Moorish sovereigns are also known to produce fraudulent legal documents which they use against perceived enemies — especially publically elected officials they view as corrupt. Several recent incidents highlight Moorish sovereigns' propensity for violence and criminal activity:

- On September 11, 2017, [Marcel A. Walton](#), a self-proclaimed "Grand Sheik" of a Moorish temple in Chicago, was sentenced to nearly six years in federal prison for causing the Internal Revenue Service to issue more than \$3.2 million in fraudulent tax returns. Walton filed similarly fraudulent returns for 17 other people on the false pretense that temple members were entitled to remuneration from the United States government for its purported use of Moorish lands.
- On January 9, 2017, [Markeith D. Loyd](#), a Moorish sovereign, shot an Orlando police officer multiple times when she confronted him outside a Walmart near the Pine Hills neighborhood in Florida. After shooting the Orlando officer, Loyd fled the scene in his vehicle and ran over an Orange County Sheriff's Deputy attempting to stop him.
- On July 17, 2016, [Gavin Eugene Long](#), an alleged member of the Washitaw Nation, ambushed six police officers, killing three with an assault rifle in Baton Rouge, Louisiana.
- On April 5, 2016, an improvised explosive device detonated at a residence in Columbus, Ohio. [Alphonso D. Mobley, Jr.](#), a Moorish sovereign citizen, lost both hands in the explosion. Mobley, and Roberto M. Innis, Jr.,

(who was not injured) were each charged with possession and manufacture of an explosive device which they reportedly intended to use during a bank robbery.

- On October 29, 2015, Deonte Lanier, accused of first-degree murder in the 2012 death of Johnny Peay, declared himself a Moorish National stating that the judge had no authority over him.

\* \* \*

# Exhibit M



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## The Washitaw Nation and Moorish Sovereign Citizens: What You Need to Know

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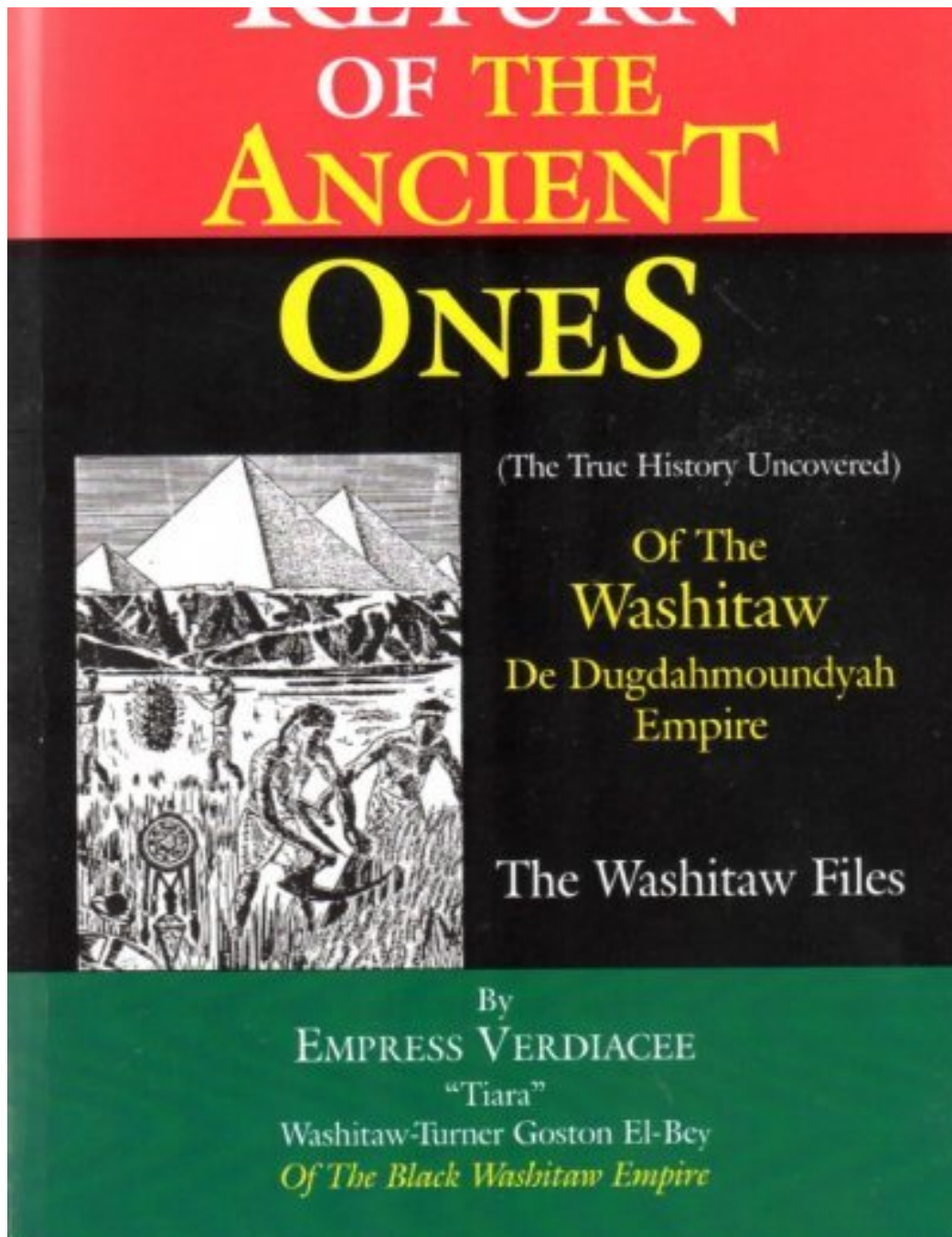
After authorities identified Gavin Eugene Long as the man who shot and killed three police officers from Baton Rouge and East Baton Rouge on July 17, unconfirmed media reports claimed that Long (who also used the name Cosmo Setepenra) had connections with the anti-government extremist sovereign citizen movement.

Sovereign citizens believe that a conspiracy subverted and replaced the original U.S. government with an illegitimate “de facto” government, but that people can take steps to divorce themselves from the illegitimate government, after which its laws, taxes, regulations and courts have no more authority over them.

These rumors were soon confirmed—though it is clear that Long’s beliefs also extend far beyond the sovereign citizen movement into other areas as well—with the Kansas City Star unearthing sovereign citizen documents filed by Long that indicated an affiliation with the “Washitaw Nation,” one of many concepts associated with the so-called “Moorish movement,” or “Moorish sovereign movement,” an offshoot of the sovereign citizen movement that combines longstanding sovereign citizen beliefs and tactics with some newer, primarily Afrocentric notions.

Moorish sovereign citizens emerged in the mid-1990s on the East Coast when some people began to merge sovereign citizen ideas with some of the beliefs of the Moorish Science Temple, a religious sect dating back to 1913. As sovereign citizen notions attracted more Moorish Science Temple adherents, the Moorish sovereign movement was born. While still retaining most “traditional” sovereign citizen pseudo-historical and pseudo-legal theories, Moorish sovereigns added new ideas, including the notion that African-Americans had special rights because of a 1780s treaty with Morocco, as well as the belief that African-Americans were descended from African “Moors”—and often as well the belief that African-Americans were also a people indigenous to the Americas.





Through the late 1990s and early 2000s, the Moorish sovereign citizen movement grew, generating a large number of groups and gurus to promote Moorish sovereign ideas, it also absorbed other black sovereign groups that had begun independently. The most important of these was the Washitaw Nation, which began in the mid-1990s in Louisiana, started by the "Empress" Verdiecee "Tiara" Washitaw-Turner Goston El-Bey, who claimed to head the Washitaw Empire. Washitaw Nation adherents claimed to be descended



from the ancient mound-builders of the Mississippi-Missouri Valley and to actually own the Louisiana Purchase.

After the “Empress” retired, the original Washitaw group fell apart, replaced with a variety of different groups and individuals taking up the “Washitaw Nation” mantle. So today there is not just one “Washitaw Nation,” but many, making it one of the most important wings of the Moorish sovereign citizen movement.

Since 2009, the sovereign citizen movement has experienced a major resurgence, including among African-Americans. Both Moorish and non-Moorish sovereign citizen ideas have spread rapidly within the African-American community, aided by social media websites such as YouTube and Facebook. Moorish and non-Moorish sovereign ideas alike have also spread in prisons and jails across the country.

Most sovereign citizens are still white, but in a number of cities with large African-American populations such as Chicago, Detroit, Philadelphia and others, African-Americans now comprise the majority of sovereign citizens. Moorish sovereign citizens can today be found in any area with a substantial African-American population.

### Key Attributes of the Moorish Sovereign Citizen Movement

- Moorish sovereign citizens engage in the same criminal activities as “traditional” sovereign citizens do, including crimes of violence (including against police); scams and frauds; and so-called “paper terrorism” tactics, which typically involves the use of various documents and filings to harass, intimidate and retaliate against police officers, public officials, and others.

- There is still much overlap between the Moorish sovereign citizen movement and the Moorish Science Temple (one reason many Moorish sovereigns add the words –El or –Bey to their names), but not all Moorish Science Temple adherents are sovereign citizens and some vocally oppose sovereign beliefs.
- There are also African-American sovereign citizens who do not adopt specifically Moorish sovereign beliefs but only “traditional” sovereign citizen notions.
- Many Moorish sovereign citizens also promote various Afrocentric “New Age” beliefs and concepts.
- Though the Moorish sovereign movement is primarily African-American in composition, there are a few white people associated with Moorish groups. Moreover, Moorish sovereign citizens are not necessarily black separatists nor necessarily connected with other black extremist groups (though there is a small amount of overlap).
- Like traditional sovereign citizens, Moorish sovereign citizens are heavily reliant upon sovereign “gurus,” who come up with and promote the movement’s ideas and tactics. Some prominent Moorish sovereign gurus include Taj Tarik Bey; Abdul Ali Muhammad Bey; Queen Vallahra Renita EL Harre,Bey; Irving “Hendo” Henderson; and Washitaw Nation figures Wendy Farica Washitaw and Fredrix “Joe” Washington (granddaughter and son of the “Empress” Verdiacee), among others. Many Moorish sovereign citizens may also follow “traditional” sovereign gurus; of these, David-Wynn Miller seems to be rather influential among some Moorish sovereigns.

# Exhibit N

# The Sovereign Citizen Movement

## Common Documentary Identifiers & Examples

*Note: The names and addresses provided as examples in this document are fictional names and addresses used for illustrative purposes, though based on identifiers used in actual sovereign citizen documents. No identification with actual persons is intended or should be inferred.*

The sovereign citizen movement is a right-wing anti-government extremist movement that dates back to 1970. In its nearly half-century history, adherents of the movement have employed a large number of pseudo-legal arguments and concepts and evolved a number of linguistic and other “tics” that make many documents created by sovereign citizens very identifiable. If noticed and recognized, such identifiers can provide timely warning that the person responsible for the documents may be involved with this extreme movement.

This resource provides examples of many of the most common such documentary identifiers, most of which are unique to members of the sovereign citizen movement. Nevertheless, people should always carefully analyze identifiers only in the context in which they appear and not make assumptions.

This document may also be useful in helping people determine if someone is *not* an adherent of the sovereign citizen movement. In recent years, many people, ranging from vexatious litigators to the mentally ill, have been confused with sovereign citizens, because their documents or filings may be angry, anti-government, or essentially incomprehensible. However, a document that contains none of the identifiers listed here may well be unrelated to the sovereign citizen movement.

Sovereign citizen ideology, in a nutshell, claims that well over a century ago an insidious conspiracy began to infiltrate and subvert the original, legitimate “de jure” government, slowly replacing it with an illegitimate, tyrannical “de facto” government. People who discover this fact can take certain steps to divorce themselves from the illegitimate government—becoming sovereign citizens—and once they have done so, they are essentially immune to the laws, rules, regulations, taxes, and courts of the illegitimate government, which has no jurisdiction over them.

Many sovereign citizen documentary identifiers are thus related to establishing the person as a sovereign or in creating separation and distance between them and the government they perceive as illegitimate.

## SOVEREIGN CITIZEN NAMES

Since the 1990s, sovereign citizens have frequently inserted inappropriate punctuation marks into their names when writing their names or signing their signatures. Not all sovereign citizens do this, and even some sovereigns who do this do not do so religiously, so the absence of such punctuation marks does not necessarily mean the person is *not* a sovereign citizen, but the presence of such marks is a very strong indication that the person is one.

Sovereigns typically employ this punctuation because they think it separates their “Christian appellation” (their first and middle names) from their government given name (their last name). However, some sovereigns do acknowledge that their last name is actually their name, but use the punctuation to separate their first and middle names from their “clan” or “family” name.

Typically, a sovereign will use a comma, a semi-colon, or a colon between their middle and last names. Sometimes a sovereign will even use two commas or other punctuation marks, as if to create even more separation. Sovereigns also frequently employ a dash between their first and middle names.

Some sovereigns will sign with *only* their first and middle names, leaving their last name off entirely.

Examples:

Rebekka Fitzpatrick; Thomas  
Josè-Roberto: Dominguez  
Robert-Mason of the Clan Simpson  
Victoria; Harding  
Treat-Roger: Davidson  
Edgar Louis,, Jackson  
Louise Mary [note: no last name]

Some sovereign documents include the same name written in both “sovereign” style and normal fashion. For example, a UCC filing document might list Cynthia-Kelly; Sincavage on the creditor line and Cynthia Kelly Sincavage on the debtor line. Such usage typically indicates a common sovereign belief that the illegitimate government has created an artificial duplicate of the flesh-and-blood person. The normal name indicates the artificial duplicate while the sovereign-styled name indicates the flesh-and-blood person. Sovereigns use this to claim that references to their normal name are not actually references to them, the flesh-and-blood person, but refer only to an artificial entity that is not them.



## SOVEREIGN CITIZEN SIGNATURES

Sovereign citizens will also frequently use certain language in conjunction with their names and signatures, usually following their names with that language or, in the case of a signature, sometimes including the language below their names.

There are many terms and phrases that can be employed in this fashion, most of which have some connection, however obscure, to actual (though sometimes obsolete) legal terminology. However, sovereigns do not use the language as originally intended but rather use such phrases to mean one or both of two things: 1) that the person indicated has special status as a sovereign or 2) that by signing or using their name, the sovereign is *not* voluntarily entering into a contract with the illegitimate government that would place the sovereign within the jurisdiction of the illegitimate government. In other words, usage of such terms is almost as a magical totem that will protect the sovereign from the illegitimate government.

### Brenda-Sue; Robinson, *sui juris*

*Sui juris* is a Latin legal phrase that essentially means competent to handle one's own affairs. Sovereigns use this as a miniature declaration of sovereign status.

### Anthony Baumgartner, UCC1-308

### Daniel-Ezekiel: Ratner, without prejudice UCC1-207

UCC1-308 is a provision of the Uniform Commercial Code (UCC), a body of state law that every state has passed to make financial transactions between citizens and businesses of different states seamless and uniform. UCC1-207 is a reference to the same part of the UCC before it was renumbered some years ago (not all sovereigns are aware of this and continue to use the old reference; others use both old and new together).

Regardless of what it *actually* means, sovereigns think that, if used on a document, it will protect that document from being a "contract" with the illegitimate government that would make the sovereign subject to the jurisdiction of the illegitimate government.

### Connie Sue of the family Britton – *Suae potestate esse*

*Suae potestate esse* is a Latin legal phrase that means having full power over one's dominions; it is similar in nature to *sui juris* and used in the same way by sovereigns: as a concise declaration or emphasis of sovereign status.

Mario-Michael, Antonelli  
A Man Upon the Land

Sovereigns will also use variations of an English phrase that means much the same thing as *suae potestate esse*: Man upon the land, Woman upon the land, Man upon the soil, Woman upon the soil, Free Man upon the Land, etc. Again, it is a declaration of sovereign status. This usage is particularly common among Canadian sovereign citizens.

Gary George Wanamaker, in my natural life  
Muhammad Anaid-El, Human Being  
Beverly-Ramona; Huggins, Natural Person  
Emma Anne, Smith, In Propria Persona

Sovereigns will often attach some sort of phraseology to their name to indicate to the reader that it is the flesh-and-blood person being referred to, as opposed to any artificial duplicate with a similar-sounding name that was created by the illegitimate government.

*In propria persona* is a Latin phrase meaning appearing in person; on documents sovereigns use it as an indicator of the flesh-and-blood person. In court, sovereigns who represent themselves in court will use this phrase to indicate that they are doing so, preferring it to the more standard phrase *pro se*. "I am not representing myself, I am myself," is the common refrain.

Edward-Thomas of the Clan Czetarnik, without prejudice

"Without prejudice" is a legal term that means without any loss of rights or privileges. Sovereigns use this as a brief declaration of their sovereign status.

Karen Marie Redcloud, TDC  
Eduardo-Diego, Rivera, Under Duress, Threat and Coercion

Sometimes sovereigns will sign a document with the initials TDC after or under their name; this is an acronym standing for "threat, duress and coercion," and indicates that they are not voluntarily signing the document (a drivers' license, a mortgage document, a traffic ticket, etc.) and thus 1) their signature is not valid and 2) signing the document in such a fashion does not constitute a contract with the illegitimate government that would put the sovereign under its jurisdiction. Sometimes sovereigns will write out the entire phrase, or variations thereof.

Arnold Everett; Krieger©

Ursula Phoebe Ephraim, autograph common law copyright 2016

Since 2001, a common sovereign citizen belief has been that a person can copyright his or her own name and that, once so copyrighted, their name cannot be used without their permission. If someone does use their “copyrighted” name without their permission, that person is subject to large fines or other punishments.

Carson-Craig: O’Brien, Secured Party Creditor

James Jonathan Smith, Executive Trustee for the Trust known as JAMES  
JONATHAN SMITH

In 1999, a sovereign citizen guru named Roger Elvick came up with an extremely convoluted set of sovereign citizen pseudo-legal theories known as “redemption theory” or “strawman theory.” One aspect of redemption theory teaches that there are flesh-and-blood natural human beings but also artificial duplicates of each person known as “straw men,” created by the illegitimate government for a variety of nefarious purposes. However, it is possible, by making certain filings, for a sovereign to regain control of his or her “straw man” and use it to his or her benefit. Sovereigns believe that any reference to them that is written in ALL CAPS or that is written last name first, first name last is actually not a reference to them but to their straw man. Actual flesh and blood people, they say, write their names in upper and lower case, first name first.

Many sovereign documents will contain identifiers that attempt to separate the flesh-and-blood person from the straw man or to indicate that the flesh-and-blood person has regained control of the straw man. Among the most common such methods are identifying the flesh and blood person as a secured party creditor (and the straw man as a secured party debtor), identifying the flesh and blood person as a trustee and the straw man as a trust (or grantor and grantee), or simply referring to themselves in upper and lower case and the straw man in all caps. Sovereigns may also refer to themselves as a “lien holder” or a “Postmaster.”

#### **SOVEREIGN CITIZEN MAILING ADDRESSES**

Sovereign citizens are often identifiable because of the peculiar ways in which they write out their mailing addresses, which are often extremely distinctive and certainly very different from the traditional three line address with zip code. Sometimes in a document sovereigns will use a sovereign style for their own mailing address but the traditional address style for the government agency, official or other non-sovereign to whom they are writing.

Most sovereign citizen address styles will attempt to illustrate in some way that the sovereign is somehow not under the jurisdiction of the illegitimate federal government.



Arthur Charles; Vandelay  
11722 Phalangie Court  
Powell, Ohio

Lucy-Carmichael: Desilu  
c/o 3655 Mason Blvd.  
Melbourne, Florida  
postal zone [32941]

Sylvia Berlin  
151<sup>st</sup> St., Apt. C  
Cleveland, Ohio,  
near (42179)

The most common sovereign address/postal identifiers involve zip codes. Most sovereigns believe that use of zip codes creates a contract with the illegitimate government that will result in loss of sovereignty. So some sovereign citizens refuse to use zip codes altogether (a few even demand that their mail be sent “general delivery” to a specific post office).

Many sovereigns, however, don’t want to have to use zip codes but are afraid of their mail not getting to its destination. As a result, some unknown but enterprising sovereign guru came up with the notion that putting parentheses or brackets around a zip code will somehow insulate the document from the zip code and not allow it to become a contract. Thus it is very common for sovereign citizens to put brackets or parentheses around the zip codes on their addresses.

Some sovereigns will state on their address that they are “near” the zip code. Others may use the zip code normally, but put the initials TDC (see above) after it. Some may use the phrase “Zip Exempt” in lieu of a zip code. Sometimes sovereigns will use a zip code but call it something else, such as a “postal code” or “postal zone.”

Phil Harmony  
4013 Germantown Avenue  
Philadelphia  
State of Pennsylvania

Lucas Julius Ali-El  
6150 Tidewater Drive  
Virginia Republic  
zip exempt

Robert-Hal; Forward  
2826 Hawick Rd.  
El Paso  
Texas state republic  
(79925)

Unlike normal addresses, sovereign addresses rarely use state postal abbreviations. Moreover, in addition to writing out the state name, sovereigns will often attach words such as “state,” “republic” or “commonwealth” to the state name—an attempt to identify themselves as “state citizens” rather than “U.S. citizens.” This is because sovereigns believe that the illegitimate government got people to surrender to its jurisdiction thanks to the 14<sup>th</sup> Amendment, which somehow created a new category of citizenship, “citizens of the United States.” Sovereigns believe that they are not “citizens of the United States” but rather citizens of the states in which they reside.

James-Daryl: [Michaels]  
21 Ellen Drive  
Miamia, Florida (33282)  
Non-Federal Zone

Du Yuming  
3700 Soldano Blvd.  
Columbus, Ohio [43228]  
Without the U.S.

Chaunce Michael, Gardner  
489 North Madison Ave.  
Clearwater, Florida uSA  
[37989]

In their addresses, sovereigns frequently try to establish that they are somehow not part of the United States, by declaring that they are in a “non-federal zone” or are using “nondomestic mail.”

In some cases, sovereigns may write an address indicating that it is in the “uSA” or the “united States of America.” Many sovereigns distinguish between the illegitimate de facto United States of America, in which the U in United is capitalized, and the constitutional de jure united States of America, in which the u in united is rendered in lower case.

Alan-Patton; Simpson  
5990 Lillyvale Place  
In care of (c/o)  
West Jordan, Utah state  
84084

Beth-May, Fair  
Natural Born Woman  
T1S R4E Sec. 20,  
W.M. Oregon Country;  
101 SE Division Street  
Portland, Oregon Republic  
[97232]

Claire Michelle; Zeidman  
480 N. Seranado Street  
Terre Haute  
Indiana state republic  
16<sup>th</sup> Judicial District  
PZ [51071]

Many sovereign citizens distinguish their mailing addresses by putting various amounts of completely extraneous information into the address. This can range from the relatively minor insertion of a “c/o” in situations where it would not really apply all the way to the inclusion of a judicial district or even parcel/lot information related to the property on the address. Some may include latitude and longitude.

Asahara Jackson-El  
1045 Stillwater Rd.  
Tsenocomoco Territory  
(Virginia Republic)  
Continental Americas  
Zip Exempt

Baheeru Rashida-El  
c/o 930 Madison Drive NE  
STE 301  
Yamassee Territory  
(Georgia Republic)  
37771 tdc

Faruuq Al Nuur Ali  
Domicile:  
1119 Gladstone  
De'twah (Detroit)  
Michigan Republic  
Northern Washitaw  
Amaruka  
non-domestic (48402)

In recent years, one of the fastest growing segments of the sovereign citizen movement has been the so-called Moorish movement, a primarily African-American offshoot which began in the mid-1990s as a blending of sovereign citizen theories with beliefs and claims of a longstanding religious sect in the United States, the Moorish Science Temple, and has evolved considerably over the past 20+ years. Moorish sovereign citizens typically have all the beliefs that traditional sovereign citizens do, but add twists and inventions of their own.

One common feature of Moorish sovereign citizen documents is a tendency to create new names for cities, states, or even the United States, such as the Republic of New Kemit for Dayton, Ohio, or Northwest Amexem for the United States. Such nomenclature may be used as stand-alone references, which can often be confusing, but when appearing as part of an address, the traditional name is often given alongside (to allow mail to be delivered).

#### **SOVEREIGN CITIZEN DECLARATIVE STATEMENTS**

Often one of the first steps a would-be sovereign citizen takes into sovereign citizenship is by filing some sort of declaration of status with a county recorder, secretary of state's office, or other recording office. Such declarations might include an announcement of their sovereign status, a renunciation of all "contracts" with the illegitimate government, or a statement to the effect that they are no longer a "citizen of the United States," among other phrases.

However, sovereign citizens also frequently include abbreviated declarations of their special status at the beginning or end of many documents that they create or file, statements that can easily help someone identify a document as a sovereign citizen-related document.



I, Thomas Anthony; Beckwith,  
Hereby do asservate and aver by my solemn declaration that I am a de jure American, a home born native of New York state, an inhabitant upon the land within the territorial boundaries of San Diego county, thereby a member of the Posterity of We the People, with inalienable rights guaranteed by the Covenant/Contract known as the Constitution for the united States of America, as ratified by the people of de jure character and executed with specific performance pursuant to the principles and laws of Frauds and Perjuries.

To Judge of Said Court:

I, Carol Olive Murphy (hereinafter Murphy) am a native born American/Texian, sui juris, in propria persona (not a corporation), and do reserve under Uniform Commercial Code including 1-308 and all other sections, each and all of my GOD-given Constitutionally protected HUMAN RIGHTS. As commanded by Yahshua the Messiah, Matthew 5:33-37 and James 5:12, let my yea be yea and my nay be nay.

I, Phyllis Clardy Fox, am a natural-born free citizen AKA uSA national, of Idaho State/Republic by birth, thus of America, and a temporary inhabitant living in Arizona State/Republic, thankfully endowed by our Creator God with Unalienable Rights partially enumerated in America's founding organic documents; and I freely choose to obey all American law and pay all *lawful* taxes in *jurisdictions applicable to me* for the common good. I stand in Proper Person, Special, with Assistance. The foregoing, including my STATUS and unalienable rights, are not negotiable.

There are an endless number of variations of such documents.

#### SOVEREIGN CITIZEN "ACCEPT FOR VALUE" DOCUMENTS

As mentioned above, "redemption" theory has been a staple of sovereign citizen discourse since 1999. One of the many unusual things that redemption theory teaches is that, if a sovereign citizen receives a document—anything from a traffic ticket to a summons to an indictment—that the sovereign does not like and does not wish to accept or acknowledge, the sovereign can put certain language on the document (many sovereigns simply stamp the language onto the document with a made or purchased stamp containing the appropriate language) and send it back to the originator.

To the sovereign, they have “accepted” the document and converted it into a commercial transaction, which they can then use in connection with mysterious private Treasury Department accounts that exist for each straw man.

Consequently, many sovereign related documents—or, especially, normal documents sent back by sovereigns—may contain “accepted for value” language. This usually consists of the words “Accepted for Value” or “Taken for Value,” one or more of a variety of sovereign-related references ranging from UCC references to references to House Joint Resolution 192 to phraseology related to commercial transactions and contracts. Often there will be a monetary value, usually large (millions, billions) assigned to the “transaction.”

#### **SOVEREIGN CITIZEN “DAVID WYNN MILLER” DOCUMENTS**

One long-time sovereign citizen guru, David Wynn Miller of Wisconsin, has created his own alternative grammar and syntax for the English language. If sovereigns use this language in their legal and other filings, success will ostensibly inevitably follow. Despite the outlandishness of this idea, Miller has been a very popular sovereign guru who has also helped the movement expand into other English-speaking countries.

For the Affiant with the knowledge is with the multiple-notices for the LESSER-Parties of the Affiant’s-status and of their gross-error, coercion, and fraud with their attempts for the twisting of the appearance of the Affiant as the MARGARET PILON DUMONT. For the LESSER-Parties with the knowledge, volition, and malice are with the continuation with the attempts for the perpetration of this fraud for the purpose of the coercion with the obtainment (extortion) of the monies of the Affiant by the LESSER-parties. For the LESSER-Parties with these actions are with the commission of the Federal-Crimes, of the listing within the caes-files of the court-cases of the specifications within this Affidavit.

Millerian syntax is so unorthodox as often to be virtually unparsable, but this has the side benefit of making it extremely recognizable. It is distinguished in particular by the constant and repetitive use of the phrases “for the” and “with the.” Many Moorish sovereign citizens also use Millerian syntax.

## SOVEREIGN CITIZEN MISCELLANEOUS DOCUMENTARY IDENTIFIERS

- Since 2000, it has been increasingly frequent for sovereigns to use a specific color of ink—typically red—when signing a document. Sovereign citizens may also place a red thumbprint next to the signature. In some cases, the thumbprint is actually made with the signer’s own blood, or a drop of blood is left next to the signature, sometimes described as a “blood sample.”
- Sovereign citizens may occasionally give their documents some sort of identification numbers or designations that are actually postal tracking numbers for certified or registered mail.
- Sovereigns will frequently refer to levels of government, from cities all the way to the United States of America, as “corporations.”
- Some sovereigns believe that they have to include postage stamps affixed next to or underneath their signature.
- Just because a document makes a reference to “Moors” or things that are “Moorish”—for example, the Moorish-American Zodiac Constitution—does not mean that it is sovereign citizen in nature. Adherents of the Moorish Science Temple religious sect who are *not* sovereign citizens may sometimes also create documents that themselves are pseudo-legal or pseudo-historical in nature. Sometimes it may take effort to determine if an individual is a Moorish sovereign citizen, a Moorish Science Temple adherent, or actually both. Similarly, someone with the suffix –El or –Bey after their name need not necessarily be a Moorish sovereign citizen, but could simply be an adherent of the Moorish Science Temple. There is considerable overlap between the religious sect and the extremist movement, despite the efforts of many Moorish Science Temple adherents to warn their co-religionists away from the sovereign citizen movement, but it is by no means a complete overlap. Care should be taken to avoid confusing someone who may only be an adherent of the religious sect with someone who is truly a sovereign citizen.